

The ANSGAR LUTHERAN

A Little Hand

By Oliver Everette

I sat despondent, sad, one day,
 Wrapped in deep thoughts, perhaps too deep.
 I grieved that Christ was trampled down
 By those who claimed to be His sheep.
 And though I tried to serve my Lord,
 It seemed so few would hear His Word.

And while I grieved a little hand
 Was laid in mine, and looking down
 I met a smile and heard my child
 Say, "Daddy," and the clouds were gone.
 The light broke through when I could see
 A little child believed in me.

Sometimes I think God must grow sad
 As He beholds our haughty race
 Still walking in the lusts of sin,
 Resisting still His truth and grace.
 But yet with patience He endures
 The hatred, cursing, vicious slurs.

When this I ponder in my heart,
 It seems I see a little hand
 Reach up to lay itself in His;
 I hear a voice say, "Father," and
 A smile has wreathed His gentle face.
 A little child accepts His grace.

News and Notes

St. Paul's Lutheran Church of Graettinger, Iowa will celebrate its 70th Anniversary during special services Oct. 31-Nov. 2. The congregation had its beginning on July 7, 1884 when twenty-two men met in a farm home west of town. The first church was built in the county in 1892 and later in 1926 another church building was moved from northeast of Spencer to the present town location. The congregation presently has two regular meeting places with a baptized membership of 750. A total of 12 full time pastors have served the church since its beginning with Pastor Arthur W. Sorensen being the present minister.

The Rev. Fred Jacobsen of Albert Lea, a former pastor of St. Paul's will be the guest speaker during the Anniversary and Harvest Festival days. Meetings will be held in both the churches with the special anniversary service to be held on Sunday afternoon at 2:30 P.M.

On Monday, Nov. 1 the women of the So. Walnut Ladies Aid will celebrate the 60th Anniversary of the founding of that organization. Mrs. George Pallesen of Ringsted will be the special speaker.

Former members and friends of the congregation are extended a cordial invitation to attend the anniversary services.

Los Angeles, Calif. At a beautiful wedding at Olivet Lutheran Church September 18th, Miss Ruth Vammen was given in marriage by her father, Pastor J. H. Vammen, to Mr. John Jensen. The marriage vows were solemnized by Pastor Vammen, assisted by the local pastor, the Rev. J. M. Girtz. About 400 guests were present at the ceremony and reception which followed in the church parlors.

It was indeed a happy experience for the members of Ansgar Church, San Francisco, who journeyed to Los Angeles to be present at the wedding. We Ansgar members fondly remember Ruth as a child when she came from Los Angeles with her parents and two brothers to live in our midst, and as

she grew to young womanhood during the 17 years that the Pastor Vammen family served our church. Now it was our privilege to see her as a lovely bride.

It was also a joyful experience for us Ansgar members to again partake of the happy hospitality of the Pastor Vammen home while in Los Angeles. We pray God will shower his richest blessings on Mr. and Mrs. Jensen. Pastor and Mrs. Vammen wish to extend hearty greetings to Ansgar Lutheran readers. By Mrs. J. Roscoe Jensen.

A LETTER

Gentlemen:

Enclosed please find \$3.00 in cash as payment for the Ansgar Lutheran for another year.

I enjoy the Ansgar Lutheran. It contains much spiritual help in daily life as well as help to understand the most holy book in the world, namely, "The Bible." In fact the only book in the world to lead and guide us unto Salvation through our Lord and Saviour Jesus Christ.

Sincerely yours,
N. C. Nielsen

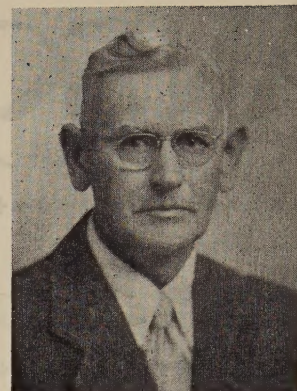
Easton, Calif. Pastor O. V. Magnusson.

Pastor A. W. Lund, who celebrated his 85th birthday recently, was honored by the congregation at a surprise party. A gift of money was presented him in appreciation of many services rendered. Even at his advanced age, he has faithfully filled the pulpit whenever needed—a good and faithful servant who will receive a greater reward from his Lord.

We have also celebrated several silver and two golden weddings during the past year. Mr. and Mrs. Hans Jorgensen and Mr. and Mrs. Fritz Christensen have reached the 50 year mark.

I can report that working plans for our new church building are moving slowly but surely forward and with God's help we hope to see results.

—Mrs. Sarah Pailegard



THANK YOU!

For many cards and letters with expressions of sympathy and love in our recent sorrow in the departure of our loved husband and father. Also the promise of remembering us in prayer. Thanks for gifts given in memorial.

Sincerely
Mrs. Iversen and family

All-Lutheran "Free Conference" will be held November 11-12, 1954 at Central Lutheran Church, Minneapolis, Minnesota, beginning 9:00 a.m. November 11th. This meeting has not been officially recognized by any of the Synods; but is open to any pastoral theological student, or layman, who may care to attend. The theme is: "Our Common Ground and our Common Task." A limited number of printed cards have been made available and sent to pastors in the nearest districts. However, the Conference is open to any of our pastors.

ATLANTIC W.M.S.

The Women's Missionary Society of the Atlantic District held its annual meeting in connection with the Atlantic District Convention held at Falmouth, Maine.

presided and reported that The Young

The chairman, Mrs. Elmer Andersen, Women's Guild of the Salem Church at Brooklyn, N.Y. had joined. Committees were elected as follows: Nominations—Mrs. Viggo Petersen, Mrs. Hagbarth Rasmussen and Miss Priscilla Jensen. Auditing Committee—Mrs. Waldo Smith and Mrs. Gordon Born.

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

STEWARDSHIP AND EVANGELISM

Stewardship and evangelism get much attention these days and that is good. Because a follower of Christ must serve

However, the attention given to both stewardship and evangelism is generally of an organized kind. We are sorry that it is not necessary to organize stewardship and evangelism committees. It should be natural for a Christian, if he has any evidence of the love of Christ, to serve God with his means and to try to bring others to Christ. The love of Christ compels us to serve.

Organized effort must be classified as the next best. The fact that a church member, without being compelled to do so, organizes an organization, wins others for Christ, and also gives of his means to the kingdom. We should not need committees to get us into action.

A pastor may have been urging his members to bring their families to church, and they have not done it. Then when a committee of 10 or 20 is appointed, these people begin to bring their families to church. Why did these people not bring their families to church before?

There has been a great increase in giving in the American churches the past 20 years. Certainly our synod has also greatly increased its giving. We are happy for that. But during the past 20 years giving has also been much more systematic and organized. Of course, it is not wrong to organize and set cash quotas. But the systems do not really create love. Love must be the motivating force. One pastor said to us, "I thought it was easier to get the quota for the synod by using cash quotas than by love."

Where we want to mention one point. We all know that membership is popular at present in the United States. It is not difficult to win new members as it was 20 years ago. This is encouraging. And that interest certainly should also be in the line of stewardship. But the danger is that this superficial religious interest may not be very deep. And if we are too legalistic in our church work, we shall not make a deep impression on the many people who join our churches.

But the grace of God can change people, and that grace can be proclaimed more than ever.

THE NARROW GATE AND SUCCESS

In the Sermon on the Mount Christ says, "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and

those who find it are few." These words have always been very disturbing to us.

We try to get as many people to church as possible, and that certainly is right, but at the same time Christ tells us that the gate is very narrow, and that only a few get through the gate. Does this mean that if we are very successful in getting people to church, that we are in danger of making the gate wide?

We ask this question in all seriousness. Sunday evening services, and special sessions of Bible study such as midweek services have all but disappeared from the church. We are left with Sunday morning churches. The spiritual knowledge of our people is not very deep. It cannot be very deep, for they only get about 40 services a year.

Perhaps some of our readers will respond to this editorial with answers to the question?

"Threat of Atomic Warfare fills World with Anxiety, But in Mary there is Hope."

The Roman Catholic paper, Our Sunday Visitor of Omaha, Neb., on Oct. 10, carried a radio address by Fulton J. Sheen with the above heading. Since this is Reformation Tide, we cannot refrain from making a few comments. The Protestant church papers are all still writing about Christ-the-Hope of the World, as we heard it at Evanston. Sheen's analysis of the world's anxiety is fine, but when he comes to the remedy, he turns to Mary and not Christ. He refers to the so-called dance of the sun at Fatima, Portugal, Oct. 13, 1917. He says, "The beautiful revelation of Our Blessed Mother at Fatima in Portugal from April to October 1917." This was the year of the Russian revolution, and he concludes that when the world would fight against the Savior, He would send his Mother to help us.

Says Sheen:

"As Christ meditates between God and man, so she meditates between the world and Christ."

"As a wayward son, who rebelled against his father and left home, would first contact his mother and ask her to plead for him, so too Mary, the one pure undefiled thing in nature, can intercede between us wayward children and Her Divine Son. There need not be World War III and there will not be one if we set the Woman against the atom."

This is the type of theology which Martin Luther opposed, and we do likewise, for it is not rooted in the Bible. It behooves us to be very positive in our preaching and teaching. We are not to be negative in our attitude to the Roman Catholics. We should always approach them with sorrow in our hearts, that so many otherwise fine people, can be so misguided.

Our hope is in Christ, not in Mary.

NEWS AND NOTES

Minnesota District Convention by William J. Von Stocken

The 58th Annual Convention of the Minnesota District of the U.E.L.C. was held at the Edina Community Lutheran Church, Edina, Minn., October 7-11. The theme of the convention was "That Christ may have the Preeminence" based on Colossians 1:18.

At the opening service we were privileged to have as our speaker, Dr. E. S. Hjortland, of Central Lutheran Church, Minneapolis, (E.L.C.), his topic was "That Christ may have the Preeminence in the Church's Teaching."

The devotions on Friday morning were conducted by Rev. J. E. Andersen of Geneva, Minn., the topic was "That Christ may have the Preeminence

in our Occupation." Also another devotional period on Friday morning conducted by Rev. John W. Nielsen of Northfield, Minn., the topic was "That Christ may have the Preeminence in our Service to Others."

On Friday afternoon, our guest was Dr. F. A. Schiotz, recently elected president of the E.L.C., who gave us a very interesting report of the ecumenical conference in Stockholm, Sweden. (Continued on page 6)

Coming Out of Mothballs

By James C. Petersen, Salt Lake City

A nice, well-built and well-dressed man called at the Parsonage. His religious background was the Wisconsin Synod, the "strictest of all Lutheran bodies." Since leaving Wisconsin he had served in the U. S. Navy some years and following discharge he had spent four years in large cities without joining any church. The man has no objection to my referring to his case in this writing, for he realizes that he is but one out of numerous thousands of "Lutherans on the move" who have lost connection with the church of their childhood. What interested me particularly was his expression typical of an ex-Navy man: "Pastor, I have come to have a good talk with you because I really desire to **come out of the mothballs.**"

Struck by the odd figure of speech I afterwards had an interview with a Naval Officer at Fort Douglas who explained that a ship in mothballs is partly dissembled, dehumidified, and sealed in. To the question as to whether the ship after some years would be in perfectly preserved condition, the officer replied: "Naturally, there is always the process of deterioration."

This moves one to call earnestly to all Lutherans who have moved to new locations and taken leave from church activity: "Brethren, come out of mothballs!" How can it happen that our families moving to new areas may live with no church affiliation until a mission minded pastor accidentally finds them—months or years afterwards? Well, the question arises, what were the ties that held them to the church of their original home town? The bonds of connection with parents, grandparents, relatives and friends, and perhaps a certain pastor, may have been strong enough to keep them in their home church. But if the moving family had not personally known their Saviour and sensed the spiritual significance of the Word, the Holy Sacraments, and the deeper fellowship of Christian brethren, they could so easily become lost from the church entirely.

The question arises, then, How can our dear Lutheran church establish and maintain with our people the sort of sacred ties that will not break like seaweeds when they lift anchor from the community and church of their baptism and confirmation? The main answer is, of course, that through prayerful spiritual guidance and nurture by parents, teachers, deacons, and pastors, individuals may come to know Christ and the life in Him so they will cleave to Him throughout all life's journey. This will also tend strongly to keep them in close communion with the church of their spiritual heritage; and when they come to a new place of abode they will think of their church not merely as a group of human relatives and old friends, but rather as the family of God and the friends of Jesus.

What then shall be our appeal to people who either have become content to think of themselves as put nicely away in mothballs or knowingly live the life of world-

lings? Of course, we have our program of "evangelism" to bring people back into the fold of our congregation and under Christian influence. Let us believe the Lord will bless this good work of house to house visitation and through it all let us pray for grace to make the deeper spiritual appeal about sin and grace, the appeal which by the Holy Spirit human souls can be touched to the depth and made to live as new creatures in Christ. Let us honestly admit that our busied and rustling times are not conducive to just that.

Let us believe that in spite of our rather superficial age God still has His depth in human hearts to which deep His Holy Word does have an appeal. At this point I take my Bible and read from 1 Cor. 2 concerning "the deep things of God" with reference also to the deep things (or thoughts) in human hearts. Even the heathens before the Gospel Light came to them, gave evidence by their myths of a deeper yearning and longing in their hearts for something better than they had known something which God by creation had put into human hearts—"that they might feel after him and find him. Yet He is not far from each of us." (Acts 17:27). Grunvig, the Danish author, gained more than an ordinary sense of the heathens' secret yearning, through his profound study of mythology. Not that the myths as such have true value, but they show that: "Down in the human heart, crushed by the tempter, feelings lie buried that grace can restore." Yes, feelings which may have been distorted from the original "image of God" in man. Note a couple of examples: The Norsemen fathers, sensing, even then, that the known gold can never make man really happy, spoke of a sort of gold that would not feel cold in human hands; but that gold, they believed, could be found only deep, deep down in the ground and the search must be made in the quiet midnight hours when men's hearts are sensitive to deeper things. O, that they had had a Christian missionary to clarify for them the yearning of their hearts—and give the answer to that yearning! We may think also of the myth about the Thracian musician and poet, Orpheus, said to be able to charm beasts and make trees and stones move by his lyre. Even when enemies had torn the singer limb from limb, decapitated him, and thrown his head into the river Hebrus, his marvelous song would ever sound forth from the river. Just another reminder of how the human soul yearns to be touched down into the deep.

Who among our Christian workers will then say that men's hearts of our day cannot be touched, so men will arise and move and come to Christ with whose glorious Gospel of love and grace and forgiveness and eternal life the myths of the old days of heathen darkness have no comparison? No, let us have courage, faith, and hope and let us pray for grace to live close to Jesus with the very presence and simple word of spiritual approach

(Continued on page 13)

CHURCH NEWS FROM HERE AND THERE



ae Rodgers and Hammerstein sign 5th Street and Broadway, one of outstanding billboards in the Times Square area of New York City, will advertise "MARTIN LUTHER" for a period running through November 1st, as announcer by Lutheran Church publications, producers of the film.

copy on the sign will tell crowds in the midtown zone the news of the upcoming presentation of "MARTIN LUTHER" in the U. S. at popular

prices. The posting will also call attention to this fall's international release of the prize-winning film, which scored smash boxoffice performance at advanced prices in U.S. theaters over the past ten months.

The sign features the widely-used catchline of the picture's ad campaign, "No Man Can Command My Conscience!" winding up with the message: "Coming This Fall... to Theaters in All the Americas, in All the Free World... AT POPULAR PRICES."

American Lutherans Approve Church-Industry Program

Beatrice, Neb.—An experimental project in church-industry relations may lead eventually to the establishment of an industrial chaplaincy program was approved by the American Lutheran Church at its 13th biennial convention here.

Delegates authorized the denominational Board for Christian Social Action to call a director of Church-Industry relations. He will be directed to "de-

velop a program of industrial lay evangelism which challenges the interests and energies of lay members, helps them actively to witness to their Christian faith, and strengthens congregations for a more effective ministry in the industrial community."

The project is planned for a four-year period, on an annual budget of \$10,000, and will be carried on in Toledo, O., Pittsburgh, Pa., or some similar metropolitan center, with Toledo considered the most likely site of the

experiment.

According to Dr. Carl Reuss, the board's executive secretary, the director of the project will work with local pastors and congregations "to sharpen their sense of responsibility for lay evangelism among industrial workers," and with representatives of management and labor "to interest them in what the Church can contribute to the industrial community."

This is believed to be the first program of its kind to be sponsored by a Lutheran Church, Dr. Reuss said. The industrial chaplaincy, in which pastors minister directly to those in factories, may be one of the results, he added.

Ask Change in West Point Religious Ministry

Beatrice, Nebr.—A change in the religious ministry at the U.S. Military Academy at West Point to bring it under the Army Chaplains Corps was advocated by the American Lutheran Church at its 13th biennial convention here.

An adopted resolution called upon Congress to repeal legislation passed in 1896 which stipulates that spiritual services at West Point are to be provided by the Protestant Episcopal Church.

West Point has an Army Chapel, conducted by a chaplain, and a Cadet Chapel in which an Episcopal priest employed by the government officiates. It is compulsory for cadets to attend the Cadet Chapel, while attendance at the Army Chapel is voluntary.

The convention here pointed out that chaplains serve all other army posts and organizations, that the U.S. Naval Academy at Annapolis is served by chaplains, and that similar arrangements are planned at the future U.S. Air Force Academy.

Similar action, it was said, has been taken by other Protestant denominations, among them the Evangelical Lutheran Church, American Baptist Convention and Presbyterian Church in the U.S.A.

In another resolution, the delegates urged Congress to appropriate sufficient funds for a religious census in 1956. The resolution noted that the Bureau of the Census was unable to complete such a census in 1946 because Congress failed to appropriate the necessary funds for the project.

The convention also expressed hope that the Government of India would lift its restrictions on the entry of new missionaries. Earlier, it had been reported that two ALC missionaries had

been denied visas on the grounds that the need for their visit to India had not been established.

A series of guiding principles relating to the celebration of Holy Communion was adopted, stressing that the Church "should earnestly uphold the practice" of "close" or closed communion "and undergird it in the best manner possible."

"Our treasured Lutheran doctrine of the Lord's Supper prompted our fathers to practice and declare that the celebration of the Holy Sacrament belongs to the intimate circle of those of like faith," the statement said, "and is a testimony before the world of its precious truth as we Lutherans possess it."

See Modern Church Design Here to Stay

Chicago—Churches in the contemporary design are here to stay, according to the Rev. C. Henry Atkinson of New York, executive director of the National Council of Churches' Bureau of Church Building.

Mr. Atkinson addressing a Conference on Christian Education and Church Building here, gave these reasons for the trend:

(1) Young architectural students are taught contemporary design today and no longer are schooled in classical styling.

(2) A wealth of new building materials and constructions are available today.

(3) Today's churches are planned primarily as functional meeting places, not "as huge monuments into which the functions are forced."

(4) The nation's architects yearn to produce ecclesiastical architecture "reflecting American democracy and religious enthusiasm."

(5) The cost of skilled craftsmen

necessary for classical building is prohibitive, especially that of "glorious, real Gothic work."

Eighty-five church architects and denominational education and church extension officials attended the meeting, called by the National Council to study the nation's half-billion-dollar-a-year church-building boom.

The figure is conservative, Mr. Atkinson said, because it is based on incomplete building permit statistics.

Many congregations have turned to building their own churches, he pointed out. Some wind up with strengthened church spirit and beautiful buildings others with "botched up" buildings that repel people, he said.

Mr. Atkinson said provisions for modern adequate Christian education facilities is one of the churches' big problems today, an important one because half of every church dollar is invested there.

He advocated big windows "so the children can look out, a well-equipped play yard, drama facilities, pleasing pastel-colored walls and housekeeping toys. Church schools must meet the child's needs, and 95 per cent of the child's life is play, he said.

Mr. Atkinson has been commissioned to write a report based on findings of the meeting, the first of its kind ever held in the United States.

Reports Mormon Church Makes Gains

Salt Lake City—President David O. McKay of the Church of Jesus Christ of Latter-day Saints (Mormons) reported to its 125th semi-annual conference here that the Church is "out of debt" and is experiencing a "most encouraging growth" in membership and spirituality.

He said that 400 chapels were built at an average cost of \$80,000 last year and that the Church now has 3,457 full-time and 7,158 part-time missionaries in the United States and abroad.

A special closed-wire circuit carried deliberations at the conference's priesthood sessions to nearly 20,000 members of the Church in 40 meeting places in nine western states. While some 24 radio stations broadcast portions of the three-day conference, the direct wire closed circuit was used for priesthood meeting because the Church considers it an "off-the-record" matter reserved for the ears of its deacons, elders and priests.

It was announced at the conference that the age limits in the Church's Aaronic priesthood had been reduced by one year. Boys who may become deacons at 12, may now become ordained teachers at 14, instead of 15, and ordained priests at 16, instead of 17. They may, as before, advance into Melchizedek priesthood at 19.

U.S. Secretary of Agriculture Earl B. Taft Benson, a member of the Church's Council of Twelve Apostles, urged fellow Mormons to "use your influence to help safeguard the country and elect that honest, good and wise men elected to public office."

"It is not enough merely to stand by the sidelines and criticize," he said. "It is our responsibility to take an active interest in these matters and carry out the admonition that men of character—good men as measured by the standards of the Gospel—are elected."

Secretary Benson said our Federal Constitution guarantees God-given freedoms to the people and that, while the people may respect those elected to high public office, their real allegiance must be to the Constitution.

NEWS AND NOTES

(Continued from page 3)

menical meeting at Evanston, Ill., the topic was "That Christ may have the Preeminence in the World Council of Churches."

The service on Friday evening was in charge of the W.M.S. of the District, Mr. Floyd Jorgensen was the speaker. Mr. Jorgensen and his wife are awaiting passage to go out as agricultural missionaries to the Santal Mission in India, and will be supported in part by the W.M.S. of the Minnesota District.

The Saturday morning devotions were conducted by Rev. Robert W. Kloth, of Pass Lake, Ont. Canada, the topic was "That Christ may have the Preeminence in our Social Life." Saturday afternoon, Dr. O. G. Malmin,

editor of the Lutheran Herald, spoke to us on the merger of the four Lutheran synods, the topic was "That Christ may have the Preeminence in the New Lutheran Church." Saturday evening, Rev. 'Bill' Larsen, Executive Director of the Minnesota Lutheran Student Foundation, was the speaker, the topic was "That Christ may have the Preeminence in the Sacraments."

Sunday morning, a communion service was conducted by Rev. Paul F. Keller, of Edina Community Lutheran Church, followed by two identical worship services, with our District President, Rev. N. B. Hansen, of Hutchinson, Minn., preaching at both services, the topic was "That Christ may have the Preeminence in our Worship." At the closing service, Sunday afternoon, Rev. Robert Hansen, Farmington,

Minn., preached on the topic "That Christ may have the Preeminence in our homes," after which the newly elected officers were installed.

The business sessions were conducted Friday morning and Saturday morning and afternoon. From the President's report, we were encouraged by the continued steady growth in membership in Edina Community Lutheran Church, and also that Salt Lake City Lutheran Church, Pass Lake, now has its own pastor, Rev. Robert W. Kloth, who was installed in July. Their new parsonage is nearing completion. A new parish building has been built at Trinity Church, Albert Lea, Minn. Community Lutheran Church, Geneva, has enlarged its church and has begun a parish building. Bethany Church,

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Social Security for Ministers

By Robert E. Van Deusen

Nothing can happen in Washington. The one type of social security coverage for ministers which almost everyone, richmen and government officials alike, predicted would be passed by Congress, was precisely the kind which was voted. In the last hectic hours before adjournment, both houses approved the report of the conference committee which gave ministers voluntary coverage as "self-employed" workers.

The immediate effect of this action, as it relates to congregations and church agencies, is negative. They will not be asked on to decide whether to participate in Old Age and Survivors Insurance (OASI). They will not pay social security contributions on behalf of their pastors or clerical employees. Pension plans will be left intact.

The decision whether or not to enter OASI will be made by pastors as individuals. The new coverage for ministers will be available January 1, 1955. Each minister will have two years in which to make up his mind. If any pastor has not entered the system by January 1, 1957 (except those who are already ordained) he can not enter at a later date. Those ordained after January 1, 1955, may enter within two years after ordination. Once a pastor has accepted coverage, he will not be permitted to drop it.

As a "self-employed" person, a minister pays 3 percent of his income (up to \$4,200 maximum) rather than the 2 percent paid by employed workers. As the rates rise in future years, a minister's payment will continue to be 1½ times that of employed workers. By 1975, employers and employees are scheduled to pay 4 percent of the worker's salary; ministers and other self-employed persons will pay 6 percent.

As the basis for figuring the 3 percent, a pastor must include not only his salary, but also his fees for pastoral acts and any supplementary income from writing or speaking. On the other hand, a pastor who is not provided a parsonage may deduct the amount he spends for housing from taxable income in making OASI payments, the same as he does in computing his income tax under the new law. The stipulations in both laws are: (1) that the budget of the employing church or agency must carry an item for rent or housing allowance; and (2) that no more than that budget item may be claimed as an exemption even though more is spent. The exact situation regarding a pastor who is buying rather than renting a home awaits the detailed regulations which will be issued concerning the new income tax law and OASI. The general principle to be followed is that the total income reported for income tax purposes and for OASI should be the same.

Ordained missionaries are eligible for coverage on the same basis as ministers serving in the U. S. They were omitted in the Senate bill, but the House version was retained at this point. This was at the suggestion of the National Council of Churches, when its staff and that of the National Lutheran Council noted the oversight.

A pastor is not eligible for OASI benefits until he has been covered for at least a year and a half. The type of benefits he

may receive depends on whether the minister is "fully insured" or only "currently insured."

COVERAGE

Coverage is figured by calendar quarters in which at least \$100 is earned. If the total earnings for a calendar year are at least \$400, all four quarters of that year are counted as quarters of coverage. To be "currently insured", a pastor must have been covered for at least six quarters in the three years immediately preceding his death or retirement. To be "fully insured", he must have been covered for half of the quarters since December 31, 1950. That means that a minister entering on January 1, 1955, will achieve full coverage on December 31, 1958.

There is special provision, however, for ministers who die or reach retirement age before December 31, 1958. If a pastor enters on January 1, 1955, is covered at least a year and a half thereafter, and has been continuously covered until his death or retirement, he is considered as fully insured. This is true even if the pastor enters OASI after the age of 65, works for a year and a half, and then retires. The important requirement here is to join at the beginning (January 1, 1955) without using the two-year waiting period.

Those who are fully insured are eligible for monthly payments on retirement, additional monthly payments for a wife 65 or over or one or more children under 18, and survivor's payments to a widow 65 or over. For those who are either fully or currently insured at the time of death, monthly payments are made to surviving children under 18, and a lump-sum payment is made for burial expenses.

The amount of monthly payments under the various categories depends on the average monthly wage of the minister over a number of years. This is figured either from January 1, 1937, or January 1, 1951, whichever will yield the higher amount. Up to four years of the lowest earnings may be eliminated from the calculation, at the option of the insured.

As a sample of the range of payments: A pastor whose average monthly wage was \$220 will receive \$82.50 a month at retirement; \$123.80 if his wife is 65 or over; his widow, if 65 or over, will receive \$61.90 a month for the rest of her life; \$123.80 (regardless of age) if one child is under 18; \$165.10 with two children; and \$176.00 with three or more children. As each child reaches the age of 18, the monthly payment shifts back to the smaller amount.

If a pastor received the maximum monthly wage of \$350, he will receive \$108.50 a month; \$162.80 if his wife is 65 or over; his widow, if 65 or over, will receive \$81.40; with one child under 18, \$162.80, with two or more children, \$200.00.

As soon as application blanks are available, they may be secured at the office of the nearest District Director of Internal Revenue (where income taxes are paid). Advice and assistance may be secured at the district social security offices from representatives of the Bureau of Old Age and Survivors Insurance.

Lasting Impressions From Evanston

By C. M. Videbeck

The name of Evanston has received a new meaning. Besides being, what the delegates from behind the Iron Curtain called, a millionaires' concentration camp, because they were not permitted to leave the convention grounds while in this country, the name of this cultural and wealthy suburban community built around the beautiful North Western University Campus now has become a link in the chain of ecclesiastical cities like Antioch, Alexandria, Constantinople, and Nice of old; like Wittenberg, Worms, and Augsburg of the Reformation period; and like Stockholm, Oxford, Luzerne, and Amsterdam of our present ecumenical era. Evanston is the latest link but not the last in that illustrious chain running through church history.

In some respects the Evanston ecumenical convention was in my appreciation somewhat different from other similar conventions in so far as there was no particular issue or crisis before us, no scisms or mergers were involved, but a general approach of the several segments of the Christian Church toward one another in a more profound and cordial attitude than previously. Also different in this respect that there was no one personality in the assembly who as spokesman towered head taller than other greats and celebrities. There was no Augustine or Ambrose, no Luther or Melancthon, nor even a Soderblom or Temple, as of yore.

*) Pastor Videbeck represented the U.E.L.C. as delegate at Evanston. Dr. Hans C. Jersild was delegate the first week, and Pastor Videbeck the second week.

The absence of these features did not detract from, but perhaps rather added to the significance and implication of the Evanston assembly, because in the final analysis it is not the crises that give character to the church, but rather the cognizance of our co-existence in this world of ours as one in essence and purpose though different in ministration and manifestations. No one voice dominated the field of thought or the trend of action; the atmosphere was charged with a common consensus of effort and willingness to meet together and talk together and walk together and that is in itself a great step of advance.

There were in evidence as well as in expression considerable episcopal pedantics, some professorial hair splitting and linguistic acrobatics, patriarchal overbearance, spicy sectarian accusations, pettyminded traditionalism together with some practical and theological know-it-allness. But such humorous eccentricities only added colors and calories to the body of Christ.

The provocative theme of the convention: "Christ—the hope of the world" was dealt with from every point of view. In Section Two on Faith and Order two pronounced interpretations of the theme clearly divided the assembly between the Continental and the American schools of theology. The former emphasizing the eschatological implication of the hope in Christ, that is, as applying to the ultimate realization of the redemption in Christ at the end of time, while the latter put the emphasis on the utilitarian purpose of the hope in Christ as applicable to our temporal economy, and redemptive of our present social ailments and international tensions with the result of eventual peace in this world and in our time, which by the continental scholars was called "utopian futility." It should be pointed out in this connection that the continental theologians were primarily of the Lutheran persuasion (Schlink, Kinder, Nygren, Prenter) while the American spokesmen were chiefly from the Calvinistic (Reformed) school of theology (Calhoun, Van Deusen, Oxnam). It was my impression, from private conversation, that American Lutherans who were in minority in volume of members and voice among American delegates held to the eschatological

interpretations although with some reservation for the American view, as a plausible "both—and."

In connection with this theological discussion I did not quite agree with Bishop Bergrav (excuse the co-relation when he, using a parody, said: "The Word became theology and dwelt not among us!") Theology is both stimulating and animating when used properly as the maid and not as the mistress in God's household.

The sum of this deliberation was the simple and plain statement that: "Christ—the hope of the World" was the motto that the assembly could say in concerted unison about Christ without further elaboration and interpretation, and, to be sure, that is the least that can be said about Christ. We Lutherans can say much more to the World about Christ from within our own communion and from our own pulpits.

The office of the ministry was given considerable discussion which evolved about the issue of its nature and authority in its relation to the congregation; whether the ministry (the apostleship and episcopacy) is the generating source of the congregation, in which case the ministry is the governing authority of the church life—or whether the congregation is the source from which the ministry springs and grows in which case the congregation is the autonomous governing body of the church life. These emphases represent, of course, the two main forms of church administration namely: the episcopal and the congregational systems. Did Christ appoint and call the apostles to form the nucleus of disciples (the congregation) or did He call the apostles out from an already existing group of disciples? A sort of: which was the first, the hen or the egg question. Very interesting and very pedantic. Though seemingly not too important, the question, if pressed to any finality, could provoke some serious consequences. The Eastern Orthodox churches are, of course, strongly based on the episcopal nature and structure of the church. So also the Anglican Church. If the "left wing" of the congregational churches, the free church minded, should acquire too great an influence in the World Council to the extent that it would minimize the authoritative nature of the episcopacy, it could possibly result in the withdrawal of the episcopal family from the council and force them into closer approach to Rome, to which the high-church element already is slightly inclined. There were some repercussions which pointed in that direction.

The new voice of the "younger churches" is becoming stronger and clearer in world assemblies like that in Evanston. These younger churches are the fruits of the foreign mission of the Western churches which have now grown into independent maturity. They both think and speak for themselves. They want none of the old church denominationalism (at least as little as possible); the trend is to bind themselves together into one communion, as is the case in Japan, India and South Africa; which to the Western churches, steeped in provincial and confessional traditionalism, at times was most discomforting.

Upon serious reflection it could not but produce a conscious realization of the sin of our oppositional dividedness, and the assembly was painfully honest enough with itself to go on record and call the divided state of the church a "sin" for which it pleads for forgiveness and from which it needs restoration. In this connection one was forcibly impressed by the fact that the Christian Church up until now has principally been a white man's church geographically confined to the North Western quadrangle of the globe and consists of only a small fraction (1/5) of the human family. There are other religions in other continents which have many more adherents than the total Christian Church. By this perspective

ce it merely occurs to me that our assumed superiority complex is somewhat unwarranted. It seems, however, that the Christian Church (the younger churches) on Southern and Oriental Continents, although a very small numerical minority, is exerting a major influence, out of proportion to their number, in the social realm of their respective nations. The vivacious enthusiasm and realism combined in the younger churches seem to prophesy that when our Western churches and civilization (for they are married) have inaged themselves into senility the Oriental churches and peoples will be ready to carry the torch of the gospel with vigor and attack.

A divided Church (as we still are—even after Evanston) cannot give a unified and electrifying message of hope to our bewildered world, a sensational message, which the public was clamoring for. The convention was blessedly free from flagrant statements of any cure-all remedy, and from tear-up messages of condemnation of Romanism or Communism that is, messages designed to cover up our own frailties. The resolutions from Evanston had humbly to be content to the task of putting the household of the church in proper order in its oneness in Christ and to this task we should be seriously committed, praying meanwhile that the power of God may continue to be miraculously accomplished in our weakness that eventually "they all may be one!"

I permit me to add a few personal reactions. The convention never gave utterance to any suggestion of a possible future merger of the different communions within the Orthodox and Protestant churches. Such merger is not on any proposed agenda. The World Council of Churches is not an autonomous and authorized body, it is merely a get-together in joint council and in open forum. Our oneness is in Christ—and we are one in Christ spiritually, though not necessarily in theological interpretation and organizational devices. The relationship between the denominations is essentially not one

of division but one of difference. The two concepts are not synonymous.

In our basic spiritual oneness we are nevertheless different for two possible reasons: first, because others might not be able to appropriate the riches of my particular spiritual possession. Second, because I might be too limited to contain the fullness of the Christian faith, of which "the others" also share fractionally. It is important that I firmly apprehend and cherish my particular God-given heritage and possession as a personal responsibility without damnation of others who have received differently.

Several communion services were prepared and celebrated according to the rituals of the different denominations. The whole delegation was invited in writing to all these services without reserve—except to the Lutheran Holy Communion service which, in written statement by the host congregation, was limited to such who accepted the "real Presence" of the Lord in the Sacrament according to the Lutheran interpretation. That particular attitude on this ecumenical occasion grieved me to heartache to the point that I myself refrained from participation. I could not.

This was not a communion service on the congregational level for catechumens, but a communion service for the bishops and deacons (in the true sense of the words: overseers and servants) of Christ's Church on earth prompted by a holy urge to find one another in blessed communion and oneness with Christ, that Christ may be all in all, as I sensed He was. At that particular service the Lutheran ritual of the Holy Sacrament seemed cold and stereotyped, cast in letters and void of spirit. A pathetic misapplication of the Lutheran Communion, otherwise so rich and full of love and grace because of the real Presence of Christ.

With my heart full of grief and full of joy I went away from Evanston praying: Dear Lord, forgive us now and love us still, and please leave us never!

Minnesota District W.M.S.

By Mrs. J. E. Anderson, Secretary

The Annual Meeting of the Minnesota District Women's Missionary Society was held in conjunction with the Minnesota District Convention at The Edina Community Lutheran Church, Minneapolis, Minnesota, October 8, 1954. The meeting opened with Mrs. Delbert Jensen, President of the Minnesota District W.M.S., presiding. First on the program was an organ-piano duet, Pietro Yon's "Concerto-Gregorian," played by Mrs. Melvin Jensen and Mrs. Harry Gustafsen. The men of the Convention were invited to hear this beautiful duet, the basic being the foundation for our modern hymn melodies.

Mrs. A. R. Petersen of Minneapolis read Romans 10 for our motions, opening the formal part of our meeting. Mrs. Kragw, President of the Edina's Women's Club brought a greeting on behalf of the local society.

The Vice President, Mrs. Carl Sondergaard, presented the Statistical Secretary's report in her absence. The Minnesota W.M.S., according to this report, has 1318 members in 23 societies and two Junior Missionary Societies.

The president's report was presented. In her report based on James 1:22 Mrs. Jensen pointed out that Christ works through us and therefore we are the instruments to carry on His work. Because the love of Christ constrains us, His work should be a joy and not a burden. Mrs. Jensen also urged us to boost our rallies which fell off the past year and to urge members to buy Life Memberships in our W.M.S. Mrs. John Olsen of Albert Lea elaborated on the purpose and use of the new W.M.S. pins. The purpose is three-fold: (1) a tribute to faithful officers, (2) to honor a relative or friend, (3) an individual as a witness for Christ. The cost of the pin is \$10.00

which goes to missions. The aim of this program is to make every member a life member. The oldest member of our national W.M.S., 10,000 strong, is Mrs. Marie Hansen, 95 years old, of Albert Lea, Minnesota; she proudly wore her pin at our district convention, a pin presented to her by her local organization.

The following recommendations were presented by the Executive Board:

(1) In consideration of our missionary program the Executive Board recommends that the Minnesota District W.M.S. pay \$100.00 a month toward the support of Mr. and Mrs. Floyd Jorgensen on the Santal Mission field. Carried.

(2) That during the month of January or February a special gift be sent by our various organizations for help in carrying on our special mission project. Carried.

(3) That the remaining one half of the mission offering be sent to "Forward With Christ," the special drive of the synod. Not carried. A new recommendation followed.

(3b) That \$100.00 from the General Fund be divided between the Minnesota and the Wisconsin Lutheran Welfare and the Lutheran Student's Foundation according to last year's decision, also that \$75.00 of the General Fund plus one half of the evening offering be divided among our four missions. Carried.

(4) That we urge Life Memberships in our societies. Carried.

Our President urged that we give more support to our National W.M.S. A motion was made that \$500.00 of our \$1000.00 in the Special Missionary Fund be sent to our Synodical

(Continued on page 13)

Are We Failing to Help Our Youth

"Time changes things." This is a saying that we have heard many times. We would all agree that it is true. When we look at the automobiles that were built 20 years ago and compare them with the new models we certainly agree that "Time changes things."

Could it also be true that time changes people's attitudes? Let us illustrate. We recall that twenty years ago we were enrolled in a grade school. Behind the grade school there was a railroad track. During the opening day we were given instructions by the teacher that we were never to walk on the railroad tracks. One day the temptation was too great and a group of boys decided that walking on these tracks would be fun. When word got back to the teacher that the boys had disobeyed her she was ready to punish them. Upon arriving at school the next day the teacher ushered the boys out of the room and there she dealt with each one individually. One will never forget the little rubber hose she had split down the middle that was applied to the child's open hand when he failed to recognize that the teacher was his authority and he disobeyed her.

Twenty years later the scene has changed. One day it was necessary for a group of clergymen to visit the principal's office to discuss a matter with him. After presenting the problem to the educator they were told that he would be able to arrive at no decision on the matter until he had talked it over with the students. He did not wish to give the students the impression that he was exercising his authority over them. "There must be the freedom to express oneself," the schoolman replied.

Yes, "Time changes things." Sometimes we wonder if all of these changes are for the best. We wonder if a young person should not be taught that there is such a thing as authority.

Perhaps the old school teacher who applied the hose to the pupil's hand was a bit hard and without a doubt the mode of punishment was a bit medieval but one certainly learned that there was such a thing as a voice of authority. When man no longer has any respect for authority there is bound to be difficulty.

There are many people today who are having difficulty with the law of the land because they have not learned that authority must be respected.

Many an employer has had to let employees go because they were not willing to take orders from those who were placed in authority over them. Perhaps some of these individuals could have had good jobs with fine salaries in years to come but they had not learned to listen to their superiors.

This also has a bearing on one's relationship to God. If we do not respect human authority why should we respect divine authority. If we have no concern for the laws of the land why should we have any concern for the laws of God. Because man has learned that there is no need to consider authority here on this earth he can ask the question, "Who says the Bible is the authority for my life?"

As one studies the Scriptures it becomes ever more evident that our Lord placed a great emphasis on authority. He demanded obedience from the people of Israel. When they went contrary to His Word there was punishment.

Listen once again to Luther's explanation of the fourth commandment. "We should fear and love God so that we do not despise our parents nor superiors nor provoke them to anger, but honor, serve, obey, love and esteem them."

Often we hear people say, "We don't know what is the matter with young people today. We can do nothing with them." Is it the young

people's fault? Not altogether. part of the blame can be laid on the shoulders of the adults.

Some of the blame can be given to the home. The parents did not have the heart to discipline the child. They were so cute in their actions and they loved them so much that they just couldn't stand to correct them. It was not too long before the child discovered that he could get by with many things at home and this soon developed into the idea that he could run the home, and mother and dad would do nothing about it.

From the home he went to school. There the poor teacher was told by state law that no longer could the hickory stick be used and if a student was punished in some other way the parents would visit the school to find out what was going on because no teacher was going to discipline their child. The child soon got the impression that he was the master of the situation and the teacher had little authority over him.

Then he came to the church. Here he also revealed through his attitude that he was not taking orders at the church either and those in charge there learned that they must not offend him because he would get angry and never come back.

Thus junior went out into life with two strikes against him. He couldn't hold a job. People didn't like him. He had a problem, but he hadn't learned to respect authority.

Perhaps this is making the problem greater than it really is. However, we believe our young people would do well to consider the importance of learning to respect authority. It will mean so much to them in later life. Certainly we want to be their parents and teachers should impress upon their minds the thought that there is a time to speak but there is a time to listen and obey.

THE MONTH AT DANA

From Faraway Places They Come for Dana's October Homecoming

Inspired by Nebraska's October weather, Victor P. [unclear], literary editor of **The Omaha World-Herald**, had [unclear] to say in a recent issue of his newspaper:

God in His wisdom never did a better piece of work than He did on the placing of the seasons. Spring sends new blood into the veins for the ordeal of summer. By the time summer is over you have neither the strength nor the courage to face winter so autumn provides exactly the respite you need. As it waxes and then wanes almost imperceptibly into winter you are given the benison of the days of incomparable beauty to ease the mind and soul and relax the muscles.

October is the month when for a few days the ash [unclear] at the foot of College Hill burns brilliantly with a golden flame; it is the month when the branches of the ancient Quadrangle elm seem so very black in contrast to the yellow leaves; it is the month of Homecoming when former students scattered around the world remember the October days they knew during their college days.

As I write this—on Friday afternoon of Homecoming week—cars are driving up the hill, one by one. This morning in the canteen I had coffee with two returned Californians; at noon the Chicago contingent arrived; this afternoon Wisconsin's representatives are scheduled to arrive. State by state they come home to this Christian college so conveniently located in the very center of America.

Tonight the Homecoming queen is to be crowned; tomorrow there's the float parade through Blair to the Dana-Tarkio football game at Veterans Field. At the evening Homecoming banquet Representative Walter H.



Dana freshmen wear red beanies during the first weeks of college in the fall. At halftime of one of the early October games a tug-of-war is staged. If the freshmen defeat the opposing upperclassmen, they are permitted to remove their beanies; if not, the beanies must be worn until Homecoming. This year, in spite of the rope breaking (had someone weakened it?), the freshmen were finally victorious and jubilantly tossed the red badge of the novice.

Judd of Minnesota will speak. Rev. Homer Larsen of Cedar Falls, Ia., is the guest speaker at the closing Homecoming event—worship services Sunday morning in the auditorium.

Since the victory over Midland, the Dana Vikings have tied Parsons College 0-0, and lost to Westmar 26-20, and to Iowa Central 7-6.

Dr. Elmer M. Rasmussen, Dean of the college, has been granted membership in the American Psychological Association. Only sixty Nebraskans are members of this national organization which strives to eliminate fraud in psychology by setting up standards of ethical practice for its members.

A Magnavox high frequency record player is a welcome addition to the audio-visual equipment at Dana. It is the gift of Professor Nellie F. Falk, head of the English Department.

For the past month there has been a light burning late in Room 309 of Pioneer Memorial. This is Professor Paul C. Nyholm's office and therefore also the editorial office of *Dansk Nytaar*, a Danish language annual edited by Dana's genial prof. In just two years the indefatigable editor has tracked down and interviewed such nationally known figures as Lauritz Melchior, Jean Hersholt, and Victor Borge. In an English article in this year's issue, Rev. Joseph M. Girtz, that teller of unforgettable tales, gives us an at-the-elbow glimpse of interviewer Nyholm in action: Pastor Girtz accompanied the editor when he interviewed Jean Hersholt in California.

—Norman C. Banes.



back in the late thirties European royalty visited the Dana campus. Is it the memory of that visit by the present king and queen of Denmark that inspires Danians to be so sensible in the selection of their own campus royal courts? Not as in the case of Queen Ingrid, so in the case of a Dana queen there is more than beauty to be considered. This year's charming Queen Patricia [unclear] of Fremont, Nebr., is a top-ranking student and finds time to work hard at extra-curricular activities. President of the Home Economics Club, associate editor of the *Danians*, and chairman of the Homecoming decorations committee are some of the tasks that make Pat a busy queen. Here she is with the princesses of Homecoming, Antoinette Nelson, Denmark, Wis., and Eleanor Wohlers, Missouri Valley, Ia. Perhaps the best tribute that can be paid these young women is a comment frequently made by other coeds, "They deserve this honor."

BY THE FIRESIDE

AT MATINS

An Ancient Hymn

Rise we, now ere dawn, and begin
our watching,

Lift our hearts in psalms, and in medi-
tation;

And with voices tuned to the Lord, in
music

Sing his sweet anthems.

Let us join our songs with the choirs
supernal,

In unending praise to the King of
mercy,

So our souls may come to the halls of
splendour

Shining eternal.

Be thou blessed, O God, in thy might
tremendous,

Spirit, Sire and Son, thou art God
eternal,

One forevermore; let thy praise and
glory

Sound through the ages.

A Workable Psychology

We recently heard of a mother and
a small boy in a department store.
The boy hopped on the jumping pony
and the mother deposited a five-cent
piece to make it go. When the jumps
ran down, mother told Johnny to
jump off.

"No! No! I won't!" And mother
treated him to another nickel's worth
of giggles.

Again she suggested that he had bet-
ter get off.

"I won't! I won't!" After the third
nickel it was the same story.

When mother had dropped her last
nickel she told the floorwalker that
she hadn't the least idea how to get
Johnny off. He proposed that he would
call in the store psychologist to see
what he could do.

It was quite simple. He whispered in
the boy's ear, and Johnny meekly got
off and led his mother out of the store.

When mother asked him what the

man said, he replied: "He told me that
if I didn't get off that pony this minute,
he would thrash the daylights out of
me."
—The War Cry.

MINUTE VACATIONS

Prayers, oral or written, too often
smack of insincerity. Intended for the
ear of God, they are more likely to be
slanted to impress the human listener.

A New Year editorial in the **Arkansas
Methodist**, January 14, quotes a prayer
that is far too genuine to lie fallow for
a year. The prayer was on the back of
a greeting card which did not give the
name of the author. But he could have
been any man or every man—so uni-
versal is the need expressed. This is
the prayer:

"Slow me down, Lord! Ease the
pounding of my heart by the quieting
of my mind. Steady by hurried pace
with a vision of the eternal reach of
time. Give me, amidst the confusion of
my day, the calmness of the everlast-
ing hills. Break the tensions of my
nerves and muscles with the soothing
music of the singing streams that live
in my memory. Help me to know the
magical, restoring power of sleep.
Teach me the art of taking minute va-
cations... of slowing down to look at a
flower, to chat with a friend, to pat a
dog, to read a few lines from a good
book. Remind me each day of the
fable of the hare and the tortoise, that
I may know that the race is not always
to the swift; that there is more to life
than increasing its speed. Let me look
upward into the branches of the tower-
ing oak and know that it grew great
and strong because it grew slowly and
well. Slow me down, Lord, and inspire
me to send my roots deep into the soil
of life's enduring values that I may
grow toward the stars of my greater
destiny. In Jesus' name, Amen."

The human being is not a robot; his
efforts to keep pace with current me-
chanical speed is playing havoc with
his health, physical, mental, and spiritu-
al. May the Lord show us the need of
slowing down. —The Union Signal.

GOD'S GIFTS

God gives such gifts to his children
That money could never buy;
The song of a bird at daybreak

As he soars through the boundless
sky;
A jewel from the starry heavens,
A sunset at close of day,
The silvery shimmer of moonbeams
As on the waters they play;
Hearts full of joy and gladness,
Souls full of faith and cheer,
Love to brighten life's pathway,
And trust that destroys all fear;
And I pray that the Lord forgive me
When the beauty I fail to see,
When my heart grows cold and for-
getful
Of the joys he has sent to me;
When faith has been turned to doubt-
ing,
And love and trust grown cold,
May I see and perceive the wonders
Of his gifts more precious than
gold.—Church Management.

"Take out a policy. One customer go-
her arm broke the other day and we
paid her \$500. You may be the lucky
one tomorrow."

"Dad, why does the law limit a man
to only one wife?"

"My son, when you are older you
will realize the law protects those who
are incapable of protecting themselves."

TACT

At a recent campus "homecoming,"
a woman graduate who had been out of
college for quite a few years greeted
one of her old professors warmly and
was somewhat dismayed when he fail-
ed to recognize her. "You don't re-
member my name, do you?" she asked.
"No," the professor answered. "I made
no effort to remember it. I knew that
any young lady as attractive as you
would soon change it."

—Whatsoever Things.

Filling out an application for de-
pendents' aid, a young soldier answer-
ed "no" to the question as to whether
he had any dependents.

"You're married, aren't you?" an of-
ficer said.

"Yes sir," the soldier replied, "but
she ain't dependable."

MINNESOTA DISTRICT W.M.S.

(Continued from page 9)

W.M.S. to be divided among our four missions as the National Board sees fit. Carried.

The following new officers were elected:

President—Mrs. John Larson, Northfield

Secretary—Mrs. J. E. Andersen, Geneva

Stat. Sec'y—Mrs. S. R. Knudsen, Hutchinson

The following members were elected by acclamation to serve on the Nominations Committee for our National Convention at Lynwood, California, in 1955:

Mrs. Anker Jensen, Luck, Wisconsin.

Mrs. P. A. Petersen, Albert Lea, Minnesota.

An offering of \$40.28 was received.

The Evening Missionary Program opened with a prelude by Mrs. Melvin Jensen, organist. The hymn "The Morning Light Is Breaking" was sung. Mrs. J. E. Andersen led in devotions and prayer. A vocal solo, "O Lord Most Holy" was sung by Mrs. Duane Hoven of St. Paul. The speaker of the evening, Mr. Floyd Jorgensen, was introduced by Mrs. Delbert Jensen. Unknown to most of the audience, the speaker told us the doors are closed to them going out in January, but he urged that we pray for them until these doors are again opened. A violin solo, "Contemplation," was played by Mrs. W. A. Robinson of Minneapolis.

A mission offering of \$88.55 was received. The Edina Community Lutheran Church choir sang during the receiving of the offering. The congregation sang the hymn, "Sun of My Soul" and Pastor Paul Keller pronounced the Benediction.

COMING OUT OF MOTHBALLS

(Continued from page 4)

ould move Peter, Levi, the woman at the well and many others to leave all and follow Him. But though the evangelism approach, may be mild, gentle, and kind,

men must sense evidence that down deep in our own hearts we are seriously in earnest—deeply in earnest to bring men out of the mothballs, out of wordliness and selfishness and sin and into saving communion with Jesus and His church.

NEWS AND NOTES

(Continued from page 2)

ject Committee—Mrs. Harold Asby and Mrs. Vilh. Beck.

voting members were present. The district has 17 societies with 530 members.

It was decided to make the South American Mission, the Santal Mission and the Pension Fund special district projects to be divided as follows, 30 percent to each of the missions and 40 percent to Pension Fund.

Officers elected were: Mrs. Vilh. Beck, vice-president; Mrs. Newell Hobbs Jr., recording secretary; Mrs.

An offering of \$117.00 was received at the inspirational service.

Waldo Smith, statistical secretary.

Mrs. Martin Pedersen was elected to the synodical W.M.S. nominating committee.

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ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total synodical budget \$256,668.00		14750.10	83390.00	25000.00	58646.50	7550.00	1542.00	65889.00
Previously acknowledged	46490.84	3512.57	18133.17	4757.92	10142.65	2100.54	455.12	7388.87
Olds, Alberta, Can., St. Paul's Luth. Sunday School	2.86					2.86		
Pewaukee, Wis., Galilee Luth. Church	200.00		100.00		50.00			50.00
Atlantic, Ia., St. Paul's Luth. Church	200.00		75.00		75.00			50.00
Avoca, Ia., A. G. Kone in memory of Frank L. Hansen, Shelby, Ia.	25.00							25.00
Kenmare, N. D., Nazareth Luth. Church	200.00		75.00		75.00			50.00
Fremont Bluffs, Nebr., Trinity Sunday school, collection at District Con- vention	39.54					39.54		
Irene, S. D., Turkey Valley Ladies Aid in memory of Pastor Henry Iver- sen	10.00					10.00		
Irene, S. D., Turkey Valley Ladies Aid	100.00		35.00	30.00	35.00			
Vermillion, S. D., Mrs. Pauline Christianson	500.00							500.00
Racine, Wis., Our Savior's Luth. Church	500.00			500.00				
Coulter, Ia., Nazareth Luth. Church	178.00		78.00	20.00	50.00			30.00
Harlan, Ia., Immanuel Luth. Church	400.00			400.00				
Clifton, Ill., Zion Luth. Church	225.00		125.00		50.00			50.00
Fresno, Calif., Mrs. Marie K. Jensen in memory of Mrs. E. S. Rosenberg	5.00						5.00	
Northfield, Minn., St. Peter's Ladies Aid	20.00				20.00			
Viborg, S. D., Spring Valley Ladies Aid in memory of Pastor Henry Iver- sen	10.00				10.00			
Clifton, Ill., Clifton Luth. Ladies Aid	22.00				22.00			
The Iowa District Luther League for the work at Storm Lake, Ia.	30.00				30.00			
Abdal, Nebr., Bethel Luth. Church in memory of Chas. Warren	5.00				5.00			
Eugene, Ore., Mrs. Bart Hansen in memory of A. Devold, Denver, Colo.	5.00				5.00			
Westby, Mont., in memory of Ezra Jensen: Rufus Wittmayer, Clarence Christensen, Milton Andersen and Rev. A. V. Andersen each \$2	8.00				8.00			
Westby, Mont., in memory of Ezra Jensen: John C. Freund, Fremont, Nebr. \$3, Mrs. Morris Johnson, Martin Freund and Reuben Johnson \$2	5.00		5.00					
Chicago, Ill., Pastor H. P. Berthelsen in memory of Mrs. Bethelsen for her birthday Oct. 19	5.00							5.00
Eugene, Ore., in memory of Bart Hansen: Martin Hansen and family, Andy, Tena and family 15, Mrs. Marie Hendricksen and Miss Ce- celia Carlsen \$5. By Robert H. Ahlskog, Denver, Colo.	20.00				20.00			
Beresford, S. D., Nazareth Luth. Church in memory of Henry Monson, Centerville, S. D.: North Circle \$3, Victor Jensen, Evan Rasmussen and Soren Laustsen each \$1	6.00				6.00			
Green Bay, Wis., Bethel Luth. Sunday School	50.00				25.00	25.00		
Castro Valley, Calif., Faith Luth. Church	182.00		82.00	20.00	50.00			30.00
Farmington, Minn., Floyd Johnson, a refund	12.00			12.00				
Coalridge, Mont., Emmaus Luth. Church	100.00		40.00		30.00			30.00
Norma, N. D., Zion Luth. Church	38.00		38.00					
Luck, Wis., First English Luth. Church, a mission offering	94.66				94.66			
Luck, Wis., Mr. and Mrs. Jens Jensen in memory of Roy Edling	1.00				1.00			
Luck, Wis., Willing Workers: \$2 in memory of Roy Edling and \$2 in memory of Rev. Henry Iversen	4.00				4.00			
Osceola, Ws., Mr. and Mrs. Carl Christensen	10.00				10.00			
Luck, Wis., friends and relatives in memory of Rev. Henry Iversen	12.00							12.00
Cedar Falls, Ia., Mrs. N. P. J. Nielsen, a thank offering in memory of her husband, Pastor N. P. J. Nielsen	40.00							40.00
Fresno, Calif., Grace Guild in memory of Mrs. Frisch and Geo. Helmuth	5.00				5.00			
Fresno, Calif., Mrs. Alma Hansen in memory of Mrs. E. S. Rosenberg	2.00						2.00	
Eugene, Ore., Miss Christine Jensen of Bethesda Church in memory of mother	50.00				25.00			25.00
Greenville, Mich., St. Paul's Ev. Luth. Church	200.00		100.00		50.00			50.00
Falmouth, Me., Emmaus Ladies Aid in memory of Rev. Henry Iversen, Luck, Wis.	5.00							5.00
Falmouth, Me., Emmaus Ladies Aid, an offering	15.00							15.00
Bone Lake, Wis., St. Paul's Luth. Ladies Aid in memory of Pastor C. C. Mengers	5.00							5.00
Standard, Alberta, Canada, Mr. and Mrs. Stanley Rasmussen in memory of Mrs. Mary Nielsen	1.00	1.00						
Standard, Alberta, Can., Nazareth Luth. Church	101.14	25.14	50.00		26.00			
Red Deer, Alberta, Can., Trinity Luth. Church	200.00		75.00		75.00			50.00
Life Membership for Mrs. Carrie Jepsen, Kirkwood, Mo., Ladies Aid of Bethany Luth. Church, Webster Groves, Mo., for New Home Missions	6.75				6.75			
Saxeville, St. John's Luth. Church	33.50		33.50					
Salt Lake City, Utah, Tabor Luth. Church	300.00		100.00		100.00			100.00
TOTAL	50680.29	3538.71	19144.67	5739.92	11106.06	2177.94	462.12	8510.87

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A.	Gen. Fd. Foreign Missions
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			36720.00	
Previously acknowledged	49343.59	6473.42	4509.15	4759.38	6325.41	279.45	90.22	26603.56	303.00
Northfield, Minn., St. Peter's Ladies Aid	10.00		10.00						
Harlan, Ia., Immanuel Luth. Sunday School	18.00				18.00				
Greenville, Mich., Mr. and Mrs. A. E. Stricker and M. C. Stricker family in memory of Einer Jorgensen	4.00	4.00							
Northfield, Minn., Pastor and Mrs. John W. Nielsen	20.00		20.00						
Cedar Falls, Ia., Mr. and Mrs. Hans Smith of Nazareth Church in memory of their parents	5.00		5.00						
Westby, Mont., in memory of Ezra Jensen: Hans O. Hansen, Thorvald Nelson and H. B. Madsen each \$2	6.00							6.00	
Minden, Nebr., Fredericksburg Ladies Aid in memory of Pete H. Petersen, Los Angeles, Calif., for Margareth Nissen's work	3.00				3.00				
Harrisburg, Colo., Mr. and Mrs. Christ Johnson	20.00				20.00				
Springfield, Ore., Mr. and Mrs. Harry C. Sorensen	20.00	20.00							
Luck, Wis., Miss Nina Morton	5.00			5.00					
Minneapolis, Minn., Clara Lunde	15.00			15.00					
Luck, Wis., friends and relatives in memory of Rev. Henry Iver- sen	48.00	12.00	12.00		12.00	12.00			
Cedar Falls, Ia., Mrs. N. P. J. Nielsen in memory of departed relatives	10.00							10.00	
Fresno, Calif., Soren Aagaard in memory of Chris Jensen	3.00		3.00						
Eugene, Ore., Miss Christine Jensen in memory of mother	50.00			25.00	25.00				
Chicago, Ill., Junior Mission Band of Atonement Church, ex- pense for one year to send Philip Tudi to High School	30.00			30.00					
Chicago, Ill., Betty White of Atonement Church	25.00					25.00			
Greenville, Mich., St. Paul's Ev. Luth. Church	277.10							277.10	
Selma, Calif., Mr. and Mrs. Anton Goldbeck	5.00			5.00					
Sidney, Mont., Brorson Ladies Aid for support of a missionary	60.00			60.00					
Standard, Alberta, Canada, Lutheran Brotherhood	50.00			50.00					
Red Deer, Alberta, Canada, Trinity Luth. Church	22.15		22.15						
Life Membership for Miss Minnie Johnson St. Paul's W.M.S., Greenville, Mich.	6.75	6.75							

CHURCH AND SCHOOL DEVELOPMENT DRIVE

Received with thanks.

Blair, Nebr., Oct. 23, 1954.

H. J. Hansen, Treas.

PLEASE NOTE: In the acknowledgments in the October 4th issue was a \$5.00 gift for Home Mission from Mrs. Donald Langenfeld and Miss Olga Nielsen in memory of A. Devold, Denver. It should have been Mrs. **Dora** Langenfeld etc.

(Continued from page 6)

in has enlarged its church.
 officers of the District are: Rev. N.
 nsen, Hutchinson, Minn., Presi-
 Rev. J. E. Andersen, Geneva,
 Vice President; Mr. Armin H.
 ap, Owatonna, Minn., Secretary;
 am J. Von Stocken, Minneapolis,
 Treasurer; Mr. Milton Highby,
 t Lea, Minn., Trustee.

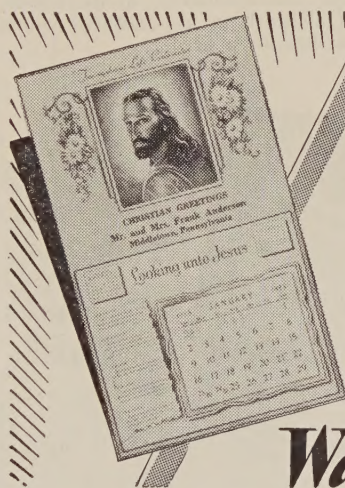
District adopted a budget of \$100.00. The Convention voted a gift of \$100.00 to the Salem Lutheran Church, Pass Lake, toward the completion of its new parsonage. The Convention further voted to loan \$100.00 to the Synod Church Extension Fund. Also, the District voted to meet its quota for the construction of the Lutheran Student Center on the Paul Campus, of the University of Minnesota, in the amount of \$650.00. Community Lutheran Church, Minneapolis, Minn. extended an invitation to the District to hold its next convention in their midst. The invitation was accepted with thanks.

host congregation, the Edina Community Lutheran Church and its pastor, Rev. Paul F. Keller, served the

convention excellently. Real friendship and hospitality was felt by all delegates, pastors and visitors. We are grateful for the privilege of meeting in convention as your guests. May God richly bless you, and may His Kingdom be advanced in your midst.

DANSK NYTAAR, 1955, successor to Dansk Almanak, will be off the press before Nov. the tenth. As this popular annual was completely sold out, in two

editions, within a few weeks last year, and many late orders could not be filled, it would be well to place orders early this year with the Lutheran Publishing House at Blair, Nebr. The book has 180 pages and over one hundred pictures, some printed in four colors. It is again this year edited by Professor Paul C. Nyholm. It is an excellent Christmas gift for those who read Danish. Price, one dollar, postpaid anywhere.



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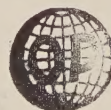
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